

THE  
SPRUCE STREET LECTURES,

DELIVERED

BY SEVERAL CLERGYMEN, DURING THE AUTUMN AND  
WINTER OF 1831-32.

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TO WHICH IS ADDED,

A LECTURE

ON THE IMPORTANCE OF CREEDS AND CONFESSIONS : WITH  
AN APPENDIX,

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# SPRUCE STREET LECTURES.

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## LECTURE II.

*Delivered on the Evening of the 27th November, 1831, by the  
Rev. Jacob J. Janeway, D. D. of New York.*

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### THE FALL OF MAN AND ITS EFFECTS.

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ROM. v. 12.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

THE subject assigned for discussion this evening, is, “*the fall of man and its effects.*” The passage just read will bring both parts of the subject distinctly to view.

The inspired writer’s chief design in this epistle is, to illustrate and establish that fundamental article of our holy religion, justification by faith in our Lord Jesus Christ. The necessity of this free and gracious method of justification, is founded on the sinful and guilty state of the human race. Having proved all mankind, Jews as well as Gentiles, to be in such a state, and under the curse of God’s violated law, the Apostle deduces from his premises, this incontrovertible conclusion: “Therefore, by the deeds of the law, there shall no flesh be justified in his sight; for by

the law is the knowledge of sin.”\* He then proceeds immediately to exhibit the plan of infinite wisdom for delivering us from our fallen and helpless condition; showing how believers are “justified freely” by divine “grace, through the redemption that is in Christ Jesus;” or, in other words, “how God imputeth righteousness without works—to him that worketh not, but believeth on him that justifieth the ungodly.”†

To remove the prejudices of the Jews, and to reconcile them to the truth, he evinces that Abraham, their illustrious father, in whom they gloried, was justified, or made righteous, in this way; that he was thus justified while uncircumcised; that circumcision was designed for the purpose, not of introducing a new method of justification, but of confirming that by faith, and transmitting this inestimable blessing to every believer, whether Jew or Gentile, through the operation of that gracious covenant, in which Abraham was constituted father of the faithful, under Christian as well as under the Jewish dispensation. ‡

Pursuing his design, the Apostle begins in the text the parallel he runs between Christ and Adam; and by showing that as all mankind fell, by the offence of their common progenitor, into a state of sin, guilt, and condemnation, so all who believe are restored, by the obedience of Christ, to a state of righteousness, peace, and acceptance with God; and then he establishes the adaptation of this gracious plan to the case of all men; and, consequently, proves the Jews to need its relief as really as the uncircumcised Gentiles.

The text contemplates the fall of the first man, and the fall of his posterity. Both parts of our subject are included

\* Rom. iii. 20.

† Rom. iv. 5, 6.

‡ Rom. iv. 9, 17.

in its terms, and to both I invite your serious and unprejudiced attention.

I. *The fall of the first man.*

Adam, it is well known, was created in a holy and happy state. As his body was brought into existence in a mature condition, capable of performing all the operations of a full grown man; so his soul was created in a corresponding state of maturity, with all its noble faculties fully developed, and fitted for all the diversified acts of intellect, volition, and affection. The knowledge he displayed of the marriage relation, the facility with which he imposed appropriate names on all the animals brought to him for the purpose, and the intelligent intercourse he enjoyed with his Creator, furnish clear proofs of his having been created in a state of mental maturity.

Besides, we are distinctly informed by the sacred historian, that Adam was created “in the *image* of God, after his *likeness*;”\* and by an inspired Apostle, we are taught that the image of God denotes especially knowledge, righteousness, and true holiness.† “Lo, this only have I found, that God made man (Adam) upright; but they have sought out many inventions.‡

That our first parent possessed as distinct a knowledge of God, of himself, of his relations, and of his duties, as his state of probation required, is clear. His heart was as pure as his mind was enlightened. The volitions of his holy will accorded entirely with the dictates of his perfect judgment. He loved his Creator as fervently as duty demanded; and he was fully inclined to render all the acts

\* Gen. i. 26, 27.

† Col. iii. 10. Eph. iv. 24.

‡ Eccles. vii. 29.

of homage and obedience prescribed by the law. In a word, he was entirely free from every moral defect, and was what his Maker required him to be.

Created in this state of intelligence, purity, and holiness, Adam was perfectly happy, enjoying not only the pleasures of that delightful garden in which he was placed, and intercourse with that rational and unequalled female companion whom the bounty of his Creator had given him; but also, and chiefly, the smiles and communion of his Maker. In his garden he walked, the admiration of angels and the envy of devils, lord of this, and heir to a better world.

With this highly gifted creature, the Most High condescended to enter into a covenant, in which life was promised as the reward of obedience, and death threatened as the penalty of disobedience. It is worthy of remark, that in every age, God has regulated his dealings with men by covenant engagements. He established a covenant with Noah and his descendants; with Abraham and his seed; with David and his offspring; with Phineas and his children; and ought any to be surprised, when it is affirmed that God made a covenant with the parent of our race? In the brief history given of him by Moses, we discern all that belongs to a covenant; the parties, the stipulations, the promise, the threatening, the seal, and the assent. And when it is recollected, that a covenant was established with Christ, the head of the new creation, the second Adam, can it be doubted that a covenant was established with him who was his type, the head of the old creation, the first Adam? Reproving his ancient people, the Lord says, by his prophet Hosea, "They, like men," (*Adam*

in the original) "they, like *Adam*, have transgressed the covenant."\*

This covenant was not only just and equitable, but also gracious. Adam was endowed with ample powers to perform its condition, and thus secure the promised reward. By the positive precept annexed to the moral law, his obedience seems to have been so concentrated to one point, that here alone danger of failing was to be apprehended; and had he duly guarded himself in this quarter, he would probably have been safe in every other point. Besides, his trial, which, without this covenant arrangement, would have been indefinitely extended as to time, was reduced to a very brief term, that would not probably have lasted longer than the fruit he was forbidden to eat.

But this noble creature, adorned as he was with the moral image of God, honoured with his smiles and communion, and aspiring after a higher state of being, fell from that holy and happy condition, in which he had been placed by the munificence of his Creator. The circumstances of this most deplorable apostacy are briefly stated by the inspired penman. Through the agency of Eve, whom, when alone, he had previously and successfully tempted, Satan, the great enemy both of God and man, prevailed with our common parent to violate the covenant made with him, by eating the forbidden fruit.†

How sin could gain admission into the minds of our first parents, who had been created perfectly holy, or how it gained an entrance into the holy minds of angels, and converted them into fiends of darkness, I do not undertake to explain. It is a deep, unfathomable mystery,

\* Hosea, vi. 7.

† Gen. iii. 1, 6.

which God has not revealed. I content myself with stating the fact, and the circumstances that are revealed.

Dreadful were the effects of the first man's apostacy. Conviction of guilt made him sensible of his nakedness, and filled him with shame. Conscious of ill-desert, that voice, which was before music to his ear, and awakened in his breast no emotions but those of delight, now inspired him with terror, that prompted the vain attempt of hiding himself from an omnipresent and omniscient Being, among the trees of the garden. At the command of his Judge, the culprit is compelled to appear. Convicted of having violated the covenant, sentence is pronounced on him. The ground is cursed with barrenness on his account. He is doomed to labour and toil, and to eat his bread in the sweat of his brow, and in sorrow of heart. Sentence of death was passed on him: "Dust thou art, and unto dust shalt thou return." Deprived of that divine image in which he was created, he became totally depraved, dead in trespasses and sin, and alienated from the life of God; and had it not been for the wonderful interposition of divine grace in his favour, through the promised seed, the calamities of his earthly life would have been succeeded by the bitter pangs of eternal death. Our great progenitor, stained most deeply as he was with the guilt of a ruined world, was, we hope, selected to be the first triumph of that rich grace, of which it is recorded, "That where sin abounded, grace might much more abound."

II. *Having contemplated the fall of the first man, let us now contemplate the fall of his posterity.*

The connexion between the apostacy of Adam and the apostacy of his children, is a subject worthy of our serious

and devout investigation; a subject that has been frequently discussed, and in their views of which Christian divines differ widely.

Some boldly affirm, we have nothing to do with Adam's first sin. It was his, not ours. We are not at all responsible for it. *We* did not eat the forbidden fruit; *we* had no existence when our common father fell. The imputation of his sin is a novel doctrine, a mere fable.\*

\*In the first number of the 2d vol. of "the Biblical Repertory and Theological Review," edited at Princeton, N. J. p. 77, will be found a valuable paper, entitled "THE EARLY HISTORY OF PELAGIANISM." In that paper, the writer traces up the belief of the *imputation of Adam's sin* to the days of Augustin, who flourished in the fifth century, and shows that it was then regarded as a doctrine that had always been commonly received in the Church.

That the Jews were familiar with the doctrine of *imputed sin*, is perfectly manifest from the sacrificial system, in which it was daily held up to their view, and especially on the great day of atonement. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the *iniquities of the children of Israel, and all their transgressions in all their sin, PUTTING THEM upon the head of the goat*, and shall send him away by a fit man into the wilderness; and the *goat shall BEAR upon him ALL THEIR INIQUITIES* unto a land not inhabited." *Lev. xvi. 21, 22.*

In the conclusion of *Edwards'* discourse on original sin, will be found a number of extracts to show, that "there is a great deal of reason, from the ancient Jewish writers, to suppose, that the doctrine of original sin had even been allowed in the open profession of that people." In that taken from *2 Esd.* iii. 21, who wrote before the Saviour's birth, are contained these remarkable words, which looks very like an acquaintance with the doctrine of imputation: "O thou Adam, what hast thou done! For though it was thou that sinned, *thou art not fallen alone, but we all that come of thee.*" Still more to our point is the language of another ancient Jewish writer, who lived after Christ's appearing: "It is no wonder that the sin of Adam and Eve is written and sealed with the king's ring, and to be propagated to all following generations; because on the day that Adam was created, all things were finished, so that he stood forth the perfection and completion of the whole

It is perfectly easy to make such assertions; but they are reconcileable neither with the language of Moses, nor with the language of those theologians who utter them. How obvious is it to any one who attentively examines the inspired history of the fall, that the Judge of all the earth had, in passing sentence on the offending pair, respect to all their descendants? That all mothers participate in the peculiar sorrows of their mother Eve, is undeniable; and alike incontestable is it, that all men are doomed to the toil and sorrow to which Adam was sentenced. If we had nothing to do with the first sin of Adam, why are we included in the sentence pronounced on account of it? Why was the entire constitution of nature changed for its punishment? And why did the curse of barrenness descend, not only on Eden, Adam's residence, but on the whole earth?

Equally irreconcilable are these assertions with the language used by those Christian divines who utter them, when speaking on the subject. That "Adam was our federal head and representative," and that he "was not on trial for himself alone," is admitted by them. They also teach "that by a *divine constitution*, all his descendants were to have, in their natural state, the same character and condition with their progenitor;" and that "the universality and certainty of sin, therefore, are not the result of imita-

workmanship of the world; so that when *he* sinned, the *whole world* SINNED; whose *sin* we BEAR and SUFFER. But the matter is not thus with respect to the sins of his posterity." How clear and decided this language!

From this, we may learn how valuable are the recent discoveries in theological science. A doctrine that has been taught in the Christian Church in every age, and in the Jewish Church before the advent of our blessed Lord, has, in this age of discovery, been found out to be a *novel doctrine*!

tion or accidental circumstances, but of a *divine constitution*." Who can reconcile such conflicting statements?

We have nothing to do with Adam's sin; and yet we are, in consequence of it, born under a divine constitution that renders the sinning of every one of his natural descendants *certain* and *inevitable!* We are not at all responsible for Adam's sin; and yet, on account of it, we are delivered up to the *certainty* of SINNING! Is not this a terrible punishment? If these opposite statements can be reconciled, I confess it to be above my comprehension.

The fall of the first man, and the fall of his posterity, we believe to be inseparably connected. To the scriptural statement of your Shorter Catechism, we cordially subscribe: "The covenant being made with *Adam*, not only for himself, but for his posterity; all mankind descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression." By this is not meant that we, with our own hands, actually plucked the forbidden fruit from the tree, and eat it with our own mouths; nor that we had, at the time of Adam's fall, a real existence so as to be capable of *personally* sinning; nor that we constituted with our first parent *one natural person*, so that his sin was one *actual* and *personal* sin. Nothing of this kind is intended. Our brethren know it, or ought to know it.

But we mean, that as Adam was, by the supreme Lord of heaven and earth, in that covenant he condescended to make with him, appointed our *federal head and representative*, his act was, in this sense, regarded as our act; and we are justly viewed as having sinned in him, our representative, and as being rendered guilty in the sight of God, by his first transgression. His sin is imputed to us, not on

the ground of our relation to Adam as our common father, but on the ground of the relation we sustain to him as our *covenant representative*. The former relation constituted indeed a proper foundation on which to establish the latter relation; but it by no means follows, that we are justly chargeable with the offence of Adam, because we are his children; for then all his sins ought to be imputed to us, contrary to the doctrine of Scripture, which plainly teaches us, that we are held responsible for his first sin alone.

The principle of *imputation* is interwoven with the very texture of human affairs. Remove it, and the wheels of civil government would cease to revolve, confusion would prostrate the fair edifice of civil society. "*Qui facit per alium, facit per se,*" is a Latin maxim familiar to every student of law, which may be rendered in English thus: "he who does any thing by another person, is justly considered as having done it himself." Who does not know that the act of an attorney is the act of his principal; that the act of an agent is the act of his employer; that the act of a representative is the act of his constituents; and that the act of an ambassador is the act of his government? In this State, the people make all their own laws, not by a *personal* attendance at the seat of government, but by sending thither a few individuals chosen by them, and invested with power to deliberate and act in their name.

Now, in all these cases, the principle of *imputation* is applied, so that the personal acts of certain individuals are, for *particular purposes*, and to a *definite extent*, reported to be the acts of other individuals by whom they are not *personally* done.

Precisely similar is our meaning, when we affirm that all mankind sinned in Adam. We do not say they sinned *personally* or *actually*, but *virtually, federally, representatively*. Jehovah, who determined to try the whole race of men in their first parent, and who, for this purpose, was pleased, in his infinite wisdom, to appoint him their federal head and representative to act for them, justly imputes his first sin, by which the covenant was violated, to them, as if it had been committed by them, holds them responsible for it, and subjects them to its threatened punishment.

This is our meaning, this the doctrine of your Church, and this is the doctrine of the Bible. But it is contested, and must be proved.

My hearers, if it can be proved, from clear scriptural testimonies, that all the natural descendants of Adam are condemned on account of his first sin—that they are all subject to its threatened penalty, and would have to endure it, in its whole extent, were it not for the interposition of divine grace—that infants are condemned and actually die for this sin—that all men receive from Adam a depraved nature—and that the inspired writer tells us, almost in so many words, that all men sinned in Adam; if all these arguments can be fairly made out, then, surely, the great truth we wish to prove will be fully and firmly established.

It will be seen that in this argument I do not address infidels, who reject the authority of the Holy Scriptures. The truth under consideration is matter of pure revelation, and, of course, the arguments to prove it, must be drawn from the Scriptures, and they will have weight only with those who are willing to submit their faith to the testimony

of God speaking in his word. Such I address; and, while urging my proofs, I could wish my hearers had their Bibles in their hands, and were looking carefully at the latter part of the chapter containing my text. That portion of divine revelation will, in connexion with a few other passages elsewhere recorded, furnish ample and decisive evidence of the important truth to be established by the arguments which have just been stated, and which we now proceed to illustrate and urge.

1. All the natural descendants of Adam are *condemned* on account of his first sin.

With so much plainness is this fact taught, that it seems surprising how any professing Christians can deny it. In the 15th v. we read these words: "for if through the *offence* of *one* many be dead;" that is *legally*, by a sentence of death passed upon them: in the 16th v. "for the *judgment* was *by one* to CONDEMNATION:" and in the 18th v. "by the *offence* of *ONE judgment* came upon all to CONDEMNATION." Plainer language than this could not be used to teach us, that we are *judicially condemned* on account of Adam's first sin. Were you to enter a court of justice, and hear a judge solemnly pronounce sentence of death on a human being for some crime, you would immediately conclude he was guilty, and deserved to die: and when, led by sacred Scripture, you enter the court of heaven, and hear the Judge of all the earth solemnly pronounce sentence of death on all men for Adam's first sin, can you hesitate to believe, that they are guilty; that they are justly chargeable with it; and that in some way they have committed it, or, in other words, have sinned in Adam, their great representative? Surely a just and holy God would

not lay this sin so to their charge, as to condemn them for it, if it were not theirs in a just and legal sense.

2. All men are actually subject to the *penalty* due to Adam's sin, and would have to endure it, in *all its extent*, were it not for the merciful interposition of divine grace in favour of some.

This follows as an indisputable inference from the argument just closed; for if men are condemned for Adam's sin, they must certainly be subject to its penalty; because sentence of condemnation always expresses the punishment due to the transgression. "And so death," affirms the Apostle in the text, "passed upon all men; for that all have sinned." Again, in the 14th v. he says, "Nevertheless *death* REIGNED from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Death has reigned from the days of Moses to the present time; and death, "the *wages of sin*," will continue to reign over unborn generations, as they shall come successively into existence, till the end of time. And death, in its more terrible forms, will reign over millions of our race, and would thus reign over every son and daughter of our fallen parents, were it not for that rich "grace which reigns through righteousness unto eternal life, by Jesus Christ our Lord."

Contemplate, my hearers, this universal reign of death; look at the immeasurable triumph he has gained in this fallen world; behold the desolations he has made in the earth, the generations he has trodden in the dust: and when you reflect that he received his commission thus to reign and triumph over men, on account of the sin of Adam, can you doubt that we have a deep interest in that sin? If it were not justly imputed to us, why should the

penalty be inflicted on us; and that too in execution of a formal sentence of condemnation passed on us, by the righteous Judge, for this very sin? We might suffer much in consequence of the sins of others, and yet be entirely free from the guilt of them; but it is not possible, that we should be condemned for Adam's sin by the Almighty, and endure the penalty, and yet be entirely free from its guilt.

3. Infants are condemned, and actually die, for ADAM'S SIN.

Their case is worthy of attentive consideration. Contemplate the manner in which they enter this fallen world. How are they born? Not in ease and pleasure; not amid smiles and joy; but in pain and sorrow. They come crying into the world; and often perish on the very threshold of life. How is this to be accounted for? Pain and sorrow are the penal consequences of sin; but why are infants, before they are chargeable with any actual sin, subject to these penal evils? Why does a good and righteous God treat them as *sinner*s, if they are in no sense sinners? Why are they brought to the grave by severe pains and convulsive agonies? What multitudes of infants perished in the general deluge? How many suffered in the conflagrations of Sodom and Gomorrah, those wicked cities which an angry God consumed with fire and brimstone? What immense numbers have, in successive generations of men, perished by disease and different calamities?

If infants are not fallen creatures; if they are in no sense sinners; this procedure of divine providence cannot be explained and vindicated. But admit that they are fallen creatures, who have sinned in Adam, their federal head and representative, and, therefore, justly subject to the

penal consequences of sin; and then the question is solved; the difficulty pressing on this fact of God's moral government over the world, is removed. We see the reason why infants, whose mental powers are not sufficiently developed to make them moral agents, are treated as sinners, and subjected often to great pain and agony.

Speaking of infants, the Apostle says, in the 14th v. that they "have not sinned after the similitude of Adam's transgression;" but he does not assert that they have not sinned at all; for his argument is designed to prove, that, although they have not sinned *personally*, yet they have sinned in their covenant-head; because, if this were not the fact, divine providence would not mark them out as sinners, by subjecting them to the dominion of death, the penalty of sin. "*By one man's disobedience,*" he tells us in the 19th v., "*many were MADE SINNERS.*"

4. All men derive from Adam a *corrupt moral nature*.

How depravity is transmitted from the parent of our race, through each successive generation of men, I shall not undertake to explain. Sacred Scripture is silent on this point; and it were pretending to be wise above what is written, to attempt an explanation. The *particular mode* appears to be beyond the reach of human intellect. But the fact is revealed, and ought to be believed.

That all men are sinners; that no man, save Jesus Christ, our immaculate Lord, was ever perfectly free from sin, since our first parent's apostacy; might be very easily evinced. Scripture, history, and observation, furnish incontestible evidence. Our race is universally depraved; and how is this universal depravity of mankind to be accounted for? Neither education, nor imitation will ex-

plain the awful fact; for we see this depravity corrupting minds that, from infancy, have been blest with the influence of the best education, and watched over with the greatest care that parental affection and anxiety could afford; and sometimes breaking down, in its mad career, the strongest barriers raised for the purpose of restraining and checking its ruinous progress: and we see it displaying its hateful aspect in children, before they are capable of being influenced by example.

This wide spreading flood of iniquity, which bears along the whole human race, must be traced to some common source. Depravity first polluted Adam; and it has ever since come down from father to son, as a sad inheritance. The language of our Saviour proves this: "That which is born of the *flesh* is FLESH;"\* corrupt, depraved, sinful. "Except a man be born again;" receive, by spiritual birth, a new and holy nature, as he received a depraved nature from his first and natural birth; "he cannot see the kingdom of God."† The lamentation of David proves this: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."‡ Other testimonies of inspiration prove this: "And God saw that the wickedness of man was great in the earth, and that every imagination of his thoughts was *only evil continually*."§ Speaking of Seth, Moses says, "Adam begat a son in *his own* likeness, after his image;"|| not in the image of God, which was impressed on his soul when first created; but in that deformed likeness to fallen spirits, which he contracted by his disobedience to his Creator. His posterity, like himself, are

\* John viii. 6.

† Job iii. 3.

‡ Ps. li. 5.

§ Gen. vi. 5.

|| Gen. v. 3.

deprived of original righteousness; despoiled of those splendid endowments of a holy nature, with which he was adorned by his Maker; abandoned to the dominion of a corrupt heart, and dead in trespasses and sin.

But if we have nothing to do with Adam's sin, why are we born with a corrupt nature? To be thus degraded; thus deprived of the divine image; thus alienated from the life of God; is surely a severe punishment. But for what but the imputed sin of Adam can this punishment be inflicted? Were we free from the guilt of this sin, surely we should enter this world in a very different way, and be born with a very different nature; we should come forth robed, as our first parents were, with the glorious image of God, and exhibit, as they did, holy desires and obedient acts in the commencement of our moral agency. But how different is this from the fact! Our very first desires are sinful, and our first acts disobedient. The manner in which we are born, and the nature we bring with us into the world, can be accounted for, only by admitting that we are guilty of Adam's sin. The belief of this revealed truth sheds light upon the conduct of divine providence; and it explains to us why inspiration affirms, "we are by NATURE (mark the expression) by NATURE *the children of wrath;*"\* born under the righteous displeasure of the Almighty. The reason is, all the children of Adam have become sinners through his fall. Jehovah views all who descend naturally from his loins, as such; and, therefore, justly withholds from them those original gifts of his bounty with which he had beautified his nature, and abandons them to that wretched servitude to sin which they have wickedly chosen.†

\* Ephes. ii. 3.

† A recent writer, in his "views of theology," insists that Calvinistic

5. The Scriptures teach us, *almost in so many words*, that all have sinned in Adam.

These identical terms, in this precise arrangement, are not, we acknowledge, to be found in Scripture; but the language of the Apostle is, in our opinion, entirely equivalent, and a near approximation to them.

“By one man,” says the inspired writer, “sin entered into the world.” That by the term *world* we are to understand its inhabitants, and not the earth itself, will hardly be disputed; and consequently it must be admitted, that the Apostle affirms that sin entered among the inhabitants of this earth by *one man*. To ascertain the meaning of this affirmation it will be necessary to determine the sin of which the inspired penman is speaking. The context defines it to be “the offence by which many are dead;” the offence by which “judgment was by one to condem-

authors teach the doctrine of *physical* depravity; that is, that it belongs to the *essence* of the soul. He knows, and admits, that they disclaim the doctrine; yet he will have it that they do in reality teach it. But after all the extracts he gives in proof of his assertion, and all his reasoning, it amounts to no more than the inference he chooses to draw from their language. By the same process it might be proved, that the inspired writers themselves teach *physical* depravity; for they use, on this subject, language as strong as that of the Calvinistic writers he cites, and as liable to a perverted construction. Indeed, if he were to write a treatise on the *nature* and *faculties* of the soul, it would be no difficult thing to prove, by the same process of reasoning, that he taught the doctrine of *materiality*; because, in speaking of the soul, he would necessarily use terms that primarily belonged to *material* things.

Both holiness and depravity are *separable* from the soul. Man was holy, and he is now depraved. Man is now depraved, and, by divine grace, he may become perfectly holy. What is thus separable from the soul, cannot belong to its *essence*; because the soul is a *spiritual indivisible* substance. Consequently there can be no such thing as *physical depravity*, or *physical holiness*, in the sense in which this writer uses these terms.

nation ;” the “one man’s offence,” by which death reigned; “the offence of one,” by which “judgment came upon all men to condemnation.”\*

Now, the sin thus characterized cannot be merely Adam’s *personal* sin; because this, although it brought on him judgment and death, did not affect his descendants, but terminated, in its penal effects, on himself. It must be a sin, which, in some sense, is their sin; for it is not possible the world should be subject to the penal consequences of a sin in which they had no concern, and from the guilt of which they were entirely free. Yet the Apostle tells us expressly it was the sin of one man, Adam. But how could his sin be the sin of his descendants, in any other way than by its being imputed to them, because committed by their representative? Such Adam was; and consequently it was just in God to subject them to condemnation and death, for the sin of one by whom they were to stand or fall.

The distinction made between Adam’s *personal* sin and the sin committed by him as his children’s *representative*, in reference to *one* and the *same* act, may be thus illustrated. Suppose a parent, by his last will and testament, bequeathes to a son a portion of his estate in *fee simple*, and bequeaths the other portions, intended for the use of his other children, to this son as *trustee*. In reference to the estate, such a man would act in a twofold capacity; by *personal* act, and in a *representative* character. By a *personal* act he would bind his own interest in the estate; and by his act as *trustee* he would bind the interest of his relatives. Or, by *one* and the *same* act, by signing his name to a paper drawn up for the purpose, he might bind

\* Rom. v. 15—18.

both his own interest and that of those whom he represented. In this case, one act would be viewed in a twofold light, as a *personal* act, and as the act of a *trustee*, or the act of his *relatives*. So it was with Adam. In the covenant he acted both for himself and for his posterity whom he represented; and, consequently, the sin by which he violated the covenant was both a *personal* sin and the sin of a *representative*. As *personal* it affected only himself; but as *representative* it affected all his natural descendants, and was, by a *legal imputation*, their sin.

Now, I ask, if we are taught all this by the Apostle, is it not equivalent to his saying that all men have sinned in Adam?

But in the close of the text, we find a nearer approximation to this phrase; for there these words are written: "for that all have sinned." What is the meaning of this declaration? In the Apostle's argument we shall find it. He had affirmed that "by one man sin entered into the world, and death by sin;" and he subjoins this declaration, as a proof that the sentence of death passed on all men was just. Does he mean, then, to tell us that all men have committed actual sin, and therefore deserve to die. We apprehend not; because this would render his argument illogical and inconclusive. He had spoken of Adam's sin, and the declaration under consideration is brought as a proof of the justice of a sentence of death passed on all men for that sin. But, if it refer to their actual sins, while it would be a proper reason to assign for a sentence of death on their account, it would furnish no proof at all of the justice of the sentence of death passed on them for Adam's sin.

If then this meaning be excluded; if it do not refer to man's actual sin; to what can it refer, but to their sin in

Adam as their representative? His meaning then is, that "all have sinned" in the "one man by whom sin entered into the world." This makes his argument perfectly logical and conclusive; for if all have sinned in Adam, then all deserve to die for his first sin.

That this interpretation is correct, will further appear, from considering that infants must be included in the universal term *all* in the declaration: for undoubtedly when the Apostle assigns the fact, that "all have sinned," in justification of the sentence of death passed upon all men, he must refer to *infants*, as well as adults; because the sentence is passed upon them also, and "death reigns over" them. Infants, then, have sinned. But how? Not *personally*; for they are not capable of moral action: yet an inspired Apostle affirms infants have sinned. This can be true only by their sinning in Adam, their representative.

I am aware that some interpret the declaration to which we have endeavoured to assign a true and consistent meaning, as referring to native depravity. But to this interpretation the same insuperable objection will apply, that was urged against referring it to man's actual sins. It renders the Apostle's argument illogical and unworthy of the pen of an inspired writer; because the native depravity of infants and adults cannot, with any propriety, be offered as a proof of the justice of a sentence of death passed upon all men for *Adam's sin*. No proof can sustain it but that which the Apostle presents—the fact that "all," both infants and adults, "have sinned," in their *covenant representative*.

Let it be further remarked, that the phrase translated, "for that all have sinned," may be rendered, "In whom all have sinned." This translation is contended for by

good Greek scholars; and they bring sufficient proof that the two original terms may properly be so rendered as to establish this translation.

In view of all that has been said under this argument, I leave it with my hearers to decide, whether the Apostle does not teach, *nearly in so many words*, that ALL MEN HAVE SINNED IN ADAM?

Review, my hearers, the arguments which have been illustrated and urged. All the natural descendants of Adam are condemned for his first sin:—All are subject to its penalty, and would have to endure it, in all its extent, were it not for the merciful interposition of divine grace in favour of some:—Infants are condemned, and actually die for this sin:—All men derive from Adam a corrupt moral nature:—And Scripture teaches us, nearly in so many words, that all men have sinned in Adam. Can more proof be required? Is not this enough to satisfy us, that Jehovah has revealed the fact, that he does *impute to us the guilt of Adam's first sin*; and that he regards us as *having fallen and sinned in him, our great representative*?

Two objections to this doctrine merit notice: and, in opposition to them, I shall endeavour to show, that the covenant-arrangement of infinite wisdom, which has resulted in an event so calamitous, was both *just* and *good*.

Its *justice* is strongly contested. Where, it is demanded, where is the justice of a procedure that holds us responsible for a sin we did not commit; and that appointed Adam to be our representative, before we had existence to consent to such an arrangement?

The latter part of this objection is based on the supposition, that our *consent* was necessary to bring us under the operation of the covenant. But such a supposition is

incompatible with the supreme authority of God Almighty. An earthly parent can impose duties on a child, and subject him to the authority of a teacher with whom he covenants for his instruction, not only without his consent, but in opposition to his inclination. Can it then be believed, that it was necessary for our Creator to ask our consent, before he could include us in that covenant which he condescended to make with Adam? He did not ask our consent to be created. In the full exercise of his adorable sovereignty, he selected the time for giving us existence, determined the place and circumstances of our birth, and designed the parents from whom we should descend, without deigning to consult us, or to ask our consent; and could not the same sovereign Lord of all comprehend us in a covenant affecting our interests, without stooping so low as to ask us whether we were willing to abide by such an arrangement of infinite wisdom? The seal of his covenant was impressed on many of you who compose this audience, when, in obedience to his will, your parents presented you in baptism. You were then incapable of understanding the meaning of the Christian rite, or of yielding your consent; yet, by the surrender of your parents, you were bound, when arrived at an age to understand the subject, to accede to the terms of the covenant, and to devote yourselves personally to the adorable Three, in whose name you were baptized. If, then, Jehovah had a right to bring you, without your consent, within the Christian covenant, and to impose its obligation on you—a transaction which may, through your unbelief, result in fatal consequences—can it be doubted that *He*, the sovereign Lord of heaven and earth, had a right to make all whom he determined should descend naturally from the first pair of human beings, parties in that gracious covenant, which his infinite wisdom deemed

proper to establish between himself and our common parent?

When God proposed the covenant to Adam, it is plain *he* could not refuse to accede to it without sin. The perfections of his Creator were a sufficient pledge that the proposal was just, equitable, and good; and the dependance of man on him, and his infinite obligations to him for his existence and faculties, made it his duty instantly and without inquiry, to embrace the offer with adoring gratitude. The proofs, then, that the covenant was just, are to be found, not in the fact that Adam acceded to it, but in its very nature, and in the infinite rectitude of the Supreme Being who devised it. And to the same sources are we to look for proofs of the justice of the covenant transaction, in reference to his posterity. The justice and equity of the covenant did not depend on the consent of the first man. It was inherently just and equitable, before his consent was obtained. Nor did the justice and equity of it depend at all upon the consent of his offspring. So just and equitable was it in its provisions, requirements, responsibilities, promises, and threatenings, that had we all been in existence at the time, and it had been proposed to us by our Creator, to entrust our vital interests in the hands of our first parent to act as our representative, we could not have declined the proposal, without dishonouring his infinite wisdom, and opposing his sovereign and righteous will.

As the justice, so the *goodness*, of this dispensation of divine providence, is questioned and denied.

Had the result of Adam's trial been different; had he, by his obedience, merited for himself and his posterity eternal life, none would have complained; all would have rejoiced in the benefits secured to them. But the result was unfortunate and calamitous. Adam fell by transgres-

sion, and involved all his children in the wide-spreading ruin; and now, many of them murmur and complain about the consequences.

How unreasonable such conduct! The goodness of God in this transaction, is not to be determined by the result of man's trial, but by the nature of the covenant, and by the endowments of his new made creature. Had man full ability to perform the required obedience? Was the threatening just, and the promised reward glorious? These are the questions to be asked, in relation to the goodness of God in this most interesting transaction. And who that understands the subject, can hesitate a moment, in giving an affirmative answer to the inquiries?

The covenant, then, was good, before the apostacy of man; and if it was good *then*, its goodness could not be affected by the unreasonable and inexcusable conduct of Adam, in violating its precepts, and thus ruining himself and his unborn race. How extravagant would it be in a criminal, suffering justly the penalty due to his offence, to complain of the severity of an administration that would have rejoiced to protect and favour him, if he had been obedient to the laws. If, then, the goodness of this covenant transaction, in reference to Adam, was not affected by the fatal result of his trial, the goodness of it in reference to his posterity, could not be affected by the same unhappy event. That the covenant, in its application to our first father, was good, has been shown; and none, it is presumed, will venture to deny it. This being admitted, it can never be proved to be otherwise than good, in its application to his offspring; because the same reasons that establish the one, can, with equal force, be urged to prove the other.

Besides, it ought to be considered, that this covenant dispensation was peculiarly kind in respect to Adam's children. He, in the mature state of his mental faculties, and with his glorious endowments, was unquestionably far better qualified for the trial, than any of his children could have been, who are brought into existence in an infantile state, and who must live some years before their faculties can be developed and matured. He had stronger motives to bind him to obedience than any other man could have had; for he knew that he was constituted the acting representative of all his posterity, and that their highest interests, as well as his own, depended on his compliance with the divine will. Had we all been in existence when God established his covenant with our common parent, we would, most cordially, have consented to his appointment as our federal head and covenant representative, and would have believed our interests to be more secure in his hands than they would have been in our own. The covenant therefore was "holy, just, and good."

Several appropriate reflections might be subjoined to this discussion. But neither our time, nor your patience will grant the necessary indulgence. I forbear to trespass. Yet one reflection must not be omitted. It is this: how grateful should we be to God for the gracious and glorious provision which his infinite wisdom and mercy have made, for our recovery from a state of sin, guilt, and misery!

By the first Adam we fell; by the second Adam we rise. The same principle, which, in the covenant of works, resulted in our ruin, applied to the covenant of grace, affects our salvation. Adam, our representative in the former, sinned, and thus destroyed the hopes of the world; but Christ, the Lord of glory, the representative of his

people, in the latter, by yielding the required satisfaction for sin, and by performing most perfectly the demanded obedience, saves from sin, and death, and hell, and leads to everlasting happiness and glory, all the millions of our fallen race, who believe in him. Our first parent was overcome by Satan in a garden of delights; but Christ, our Lord, foiled him in a wilderness, combatted him amidst poverty, sorrow, and persecution, and finally triumphed over him on his cross.

The intelligent reader of our chapter cannot fail to notice the parallel which the inspired writer runs between Christ and Adam, and how he shows that, as by the disobedience of the latter we were made sinners, so, by the obedience of the former, we may be made righteous; and that the grace of God, through his Son, triumphs, not only over the first sin of Adam imputed to us, but over our numberless and aggravated personal transgressions, and secures to us eternal life. And this parallel might be urged, as an additional proof of the truth contended for this evening.

Believe it then, my dear hearers; it is not, as some imagine and represent it, an unimportant doctrine. On the contrary, it is highly important, particularly in its bearing upon another doctrine of deep and vital interest in the Christian system. Deny the imputation of Adam's sin, and then, to be consistent, you must discard from your creed the *imputation of Christ's righteousness* to believers, for their justification before God; a doctrine which, in the opinion of the great reformer Luther, was of paramount importance in the religion of sinners. Indeed, it is vital; for although a man may, through prejudice of education, disbelieve this doctrine, and be saved, yet it is true, that no sinner ever was or will be conducted from this

fallen world to heaven, without the imputed righteousness of our Lord Jesus Christ.

Believing, then, our fall in Adam, confess before God, that for his first transgression, as well as for your personal sins, you are justly condemned. Both classes of offence, original as well as actual, should be regarded as proper causes for shame and humiliation in the presence of infinite purity. Bewail, therefore, at the throne of grace, your fall in Adam, and that deeper ruin into which you have plunged yourselves, by your numberless and aggravated personal transgressions. But despair not; mercy reigns and triumphs. In the second Adam, there is life for the dead. "I am the resurrection and the life," said Jesus to Martha; "he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die." Delightful truth! Joyful news! Let us bless and praise God for the wonderful provisions of his infinite wisdom and mercy, by which the ruins of man's apostacy are repaired, the lost recovered, rebels pardoned, the guilty justified, sinners saved, hell-deserving wretches glorified, and the prisoners of justice exalted from the prison house to thrones in heaven, and changed into companions for angels, who never fell, but always retained their first and holy estate. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Amen.

\* John, iii. 16. 1 Cor. xv. 24—26.